

The Council of Basel (r. 1431–1449) Conciliar government of the church peaked at the Council of Basel, when the council directly negotiated church doctrine with heretics. In 1432, the Hussites of Bohemia presented the *Four Articles of Prague* to the council as a basis for negotiations. This document contained requests for (1) giving the laity the Eucharist with cup as well as bread; (2) free, itinerant preaching; (3) the exclusion of the clergy from holding secular offices and owning property; and (4) just punishment of clergy who commit mortal sins.

In November 1433, an agreement among the emperor, the council, and the Hussites, gave the Bohemians jurisdiction over their church similar to what the French and the English held. Three of the four Prague articles were conceded: communion with cup, free preaching by ordained clergy, and similar punishment of clergy and laity for mortal sins.

The end of the Hussite wars and the new reform legislation curtailing the pope's powers of appointment and taxation were the high points of the Council of Basel and ominous signs of what lay ahead for the church. The exercise of such power by a council did not please the pope, and in 1438, he upstaged the Council of Basel by negotiating a reunion with the Eastern church. Although the agreement, signed in Florence in 1439, was short-lived, it restored papal prestige and signaled the demise of the conciliar movement. Having overreached itself, the Council of Basel collapsed in 1449. A decade later, Pope Pius II (r. 1458–1464) issued the papal bull *Execrabilis* (1460) condemning appeals to councils as "erroneous and abominable" and "completely null and void."

Consequences A major consequence of the conciliar movement was the devolving of greater religious responsibility onto the laity and secular governments. Without effective papal authority and leadership, secular control of national or territorial churches increased. Kings asserted their power over the church in England and France. In German, Swiss, and Italian cities, magistrates and city councils reformed and regulated religious life. The High Renaissance could not reverse this development. On the contrary, as the papacy became a limited, Italian territorial regime, national control of the church ran apace. Perceived as just one among several Italian states, the Papal States could now be opposed as much on the grounds of "national" policy as for religious reasons.

MEDIEVAL RUSSIA

In the late tenth century, Prince Vladimir of Kiev (r. 980–1015), then Russia's dominant city, received delegations of Muslims, Roman Catholics, Jews, and Greek Orthodox Christians, each of which hoped to persuade the Russians to embrace their religion. Vladimir chose Greek Orthodoxy, which became the religion of Russia, adding strong cultural bonds to the close commercial ties that had long linked Russia to the Byzantine Empire.

POLITICS AND SOCIETY

Vladimir's successor, Yaroslav the Wise (r. 1016–1054), developed Kiev into a magnificent political and cultural center, with architecture rivaling that of Constantinople. He also pursued contacts with the West in an unsuccessful effort to counter the political influence of the Byzantine emperors. After his death, rivalry among their princes slowly divided Russians into three cultural groups: the Great Russians, the White Russians, and the Little Russians (Ukrainians). Autonomous principalities also challenged Kiev's dominance, and it became just one of several national centers. Government in the principalities combined monarchy (the prince), aristocracy (the prince's council of noblemen), and democracy (a popular assembly of all free adult males). The broadest social division was between freemen and slaves. Freemen included the clergy, army officers, **boyars** (wealthy landowners), townspeople, and peasants. Slaves were mostly prisoners of war. Debtors working off their debts made up a large, semifree, group.

MONGOL RULE (1243–1480)

In the thirteenth century, Mongol, or Tatar, armies swept through China, much of the Islamic world, and Russia. These were steppe peoples with strongholds in the south, whence they raided the north, devastating Russia and compelling the obedience of Moscow for a while. Ghengis Khan (1155–1227) invaded Russia in 1223, and Kiev fell to his grandson Batu Khan in 1240. Russian cities became dependent, tribute-paying principalities of the segment of the Mongol Empire known as the *Golden Horde* (the Tatar words for the color of Batu Khan's tent). Geographically, the Golden Horde included the steppe region of what is today southern Russia and its capital at Sarai on the lower Volga. The conquerors stationed their own officials in all the principal Russian towns to oversee taxation and the conscription of Russians into

A CLOSER LOOK

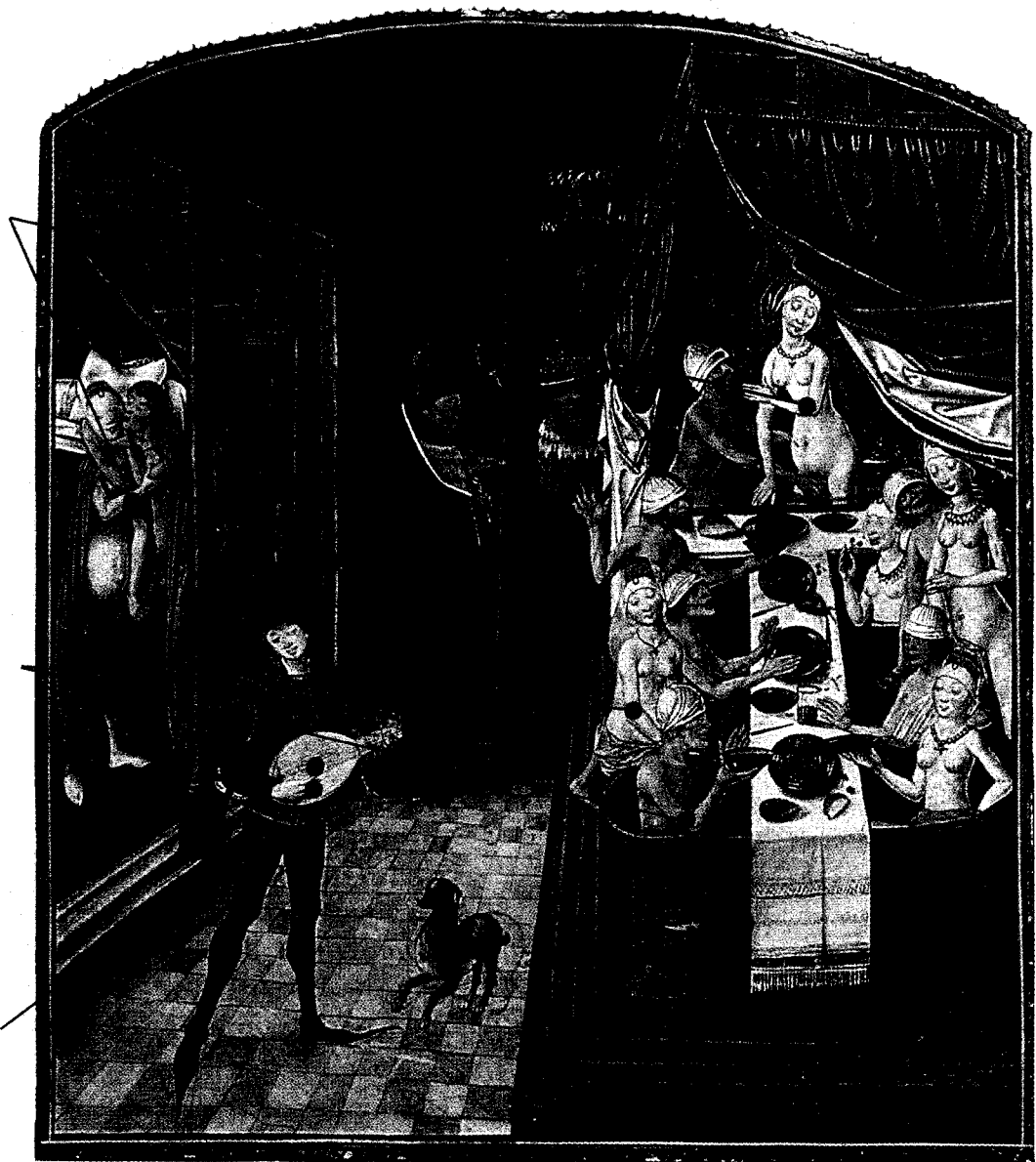
The Delights and Dangers of the Medieval Bath

Among commoners in the early European Middle Ages, bathing was rare. The well-to-do bathed more often, acquiring wooden or metal bathtubs, and treated bathing as an hospitable act. By the twelfth century, sociable public baths existed in many towns and were frequented by both men and women. Although both Church and state tried to keep the baths "moral" (separate baths for single men and women respectively, mixed bathing only for the married, clear distinctions between bathhouses and whorehouses), the public perception of such baths in the late Middle Ages suggests that promiscuity and adultery were commonplace. That is certainly the conclusion drawn in this Burgundian manuscript, c. 1470, which presents a bath that is said to be fit for a cardinal or a king, who is seen standing at the door.

The groping in the bath under a closable curtain suggests a house of prostitution, as does the separate bedroom to which two partners have retired.

The men and their younger, good-looking partners, appear not to be husbands and wives dining out.

The strolling minstrel offers music for both innocent and forbidden pleasures.



Tatar armies. The Mongols filled their harems with Russian women and sold Russians who resisted into slavery in foreign lands. Russian women—under the influence of Islam, which became the religion of the Golden Horde—began to wear veils and lead more secluded lives. This forced integration of Mongol and Russian created further cultural divisions between Russia and the West. The Mongols, however, left Russian political and religious institutions largely intact and, thanks to their far-flung trade, brought most Russians greater prosperity. Princes of Moscow collected tribute for their overlords and grew wealthy under Mongol rule. As that rule weakened, the Moscow princes took control of the territory surrounding the city in what was called “the gathering of the Russian Land.” Gradually the principality of Moscow expanded through land purchases, colonization, and conquest. In 1380, Grand Duke Dimitri of Moscow (r. 1350–1389) defeated Tatar forces at Kulikov Meadow, a victory that marked the beginning of the decline of the Mongol hegemony. Another century would pass, however, before Ivan III, the Great (d. 1505), would bring all of northern Russia under Moscow’s control and end Mongol rule (1480). Moscow replaced Kiev as the political and religious center of Russia. After Constantinople fell to the Turks in 1453, the city became, in Russian eyes, the “third Rome.”

IN PERSPECTIVE

Plague, war, and schism convulsed much of late medieval Europe throughout the fourteenth and into the fifteenth centuries. Two-fifths of the population, particularly along the major trade routes, died from plague in the fourteenth century. War and famine continued to take untold numbers after the plague had passed. Revolts erupted in town and countryside as ordinary people attempted to defend their traditional communal rights and privileges against the new autocratic territorial regimes. Even God’s house seemed to be in shambles in 1409, when three popes came to rule simultaneously.

There is, however, another side to the late Middle Ages. By the end of the fifteenth century, the population losses were rapidly being made up. Between 1300 and 1500, education had become far more accessible, especially to lay people. The number of universities increased from twenty to seventy, and the rise in the number of residential colleges was even more impressive, especially in France, where sixty-three were built. The fourteenth century saw the birth of humanism, and the fifteenth century gave us the printing press. Most impressive were the artistic and cultural achievements of the Italian Re-

naissance during the fifteenth century. The later Middle Ages were thus a period of growth and creativity, as well as one of waning and decline.

AP* TEST PREP

- Which social group suffered the greatest decline in power as a result of the plague?
 - noble landholders
 - urban elites
 - peasants
 - clergy
 - artisans
- The Statute of Laborers, enacted in the aftermath of the plague,
 - guaranteed a minimum wage for artisans.
 - barred laborers from moving from one city to another.
 - governed working conditions in early factories.
 - barred laborers from moving from one profession to another.
 - limited wages to pre-plague levels.
- In the mid-fourteenth century, France had:
 - about the same population of England but was much poorer.
 - twice the population of England but was much poorer.
 - half the population of England.
 - a smaller army than England but was much richer.
 - three times the population of England and was much richer.
- What papal doctrine contributed to the transformation of the papacy into a great secular power?
 - papal primacy
 - plenitude of power
 - Petrine doctrine
 - papal infallibility
 - Donation of Constantine
- The writings of John Wycliffe inspired the:
 - Jacquerie.
 - Levelers.
 - Hussites.
 - Lollards.
 - Ciampi.
- As a result of the Black Death, it is estimated that the population of western Europe was reduced by _____ percent.
 - 40
 - 50
 - 60
 - 70
 - 80
- The basic argument of the conciliarists was that:
 - Church councils working with the pope were best suited to lead the faithful.
 - Church councils guided and directed by a nonschismatic pope would be best.

- c. Church legislation could only be decided through a series of regionally sponsored councils.
- d. Church councils, guided by the Holy Spirit, had greater authority than popes.
- e. The primitive church had been governed by church councils.
8. All of the following contributed to the outbreak of the Hundred Years' War EXCEPT:
- a. the proximity of England and France.
- b. Edward of England's control of French territories.
- c. religious differences.
- d. a quarrel over Flanders.
- e. a history of prejudice and animosity between the two peoples.
9. The French Estates General was a representative council of:
- a. townspeople, clergy, and nobles.
- b. landowners.
- c. high clergy and royal officials.
- d. lawyers and advocates.
- e. nobles and their allies.
10. Joan of Arc gave the French:
- a. a sense of national identity and destiny.
- b. a skilled military leader.
- c. new allies within the church.
- d. hope, but no immediate success.
- e. access to a vast peasant army.
11. According to *Unam Sanctam*:
- a. temporal authorities were subject to the spiritual power of the church.
- b. temporal and spiritual authorities enjoyed equal power.
- c. states should control their own churches, but ultimate authority resided in the papacy.
- d. all state churches should be dissolved.
- e. all power on earth emanated from the papacy.
12. In 1309, under pressure from the French, Pope Clement V moved the papacy to:
- a. Dijon. d. Milan.
- b. Turin. e. Venice.
- c. Avignon.
13. In his *Defender of the Peace*, Marsilius of Padua stressed the:
- a. independence of the papacy.
- b. independence and autonomy of secular governments.
- c. role of the church in preventing war.
- d. need for a unified Christendom.
- e. valor and righteousness of Pope John XXII.
14. All of the following are true of the Lollards EXCEPT that they:
- a. preached in the vernacular.
- b. disseminated translations of Holy Scripture.
- c. came from every social class.
- d. could be put to death for their beliefs after 1401.
- e. believed that Christ was a man, not the son of God.
15. The establishment of two competing popes in 1378 is known as the:
- a. Babylonian Captivity.
- b. Conciliar Controversy.
- c. Division of Christendom.
- d. Great Schism.
- e. Malbourg Divide.
16. Advocates of conciliar theory sought to create a church in which:
- a. lawyers played a central role.
- b. a representative council regulated the actions of the pope.
- c. each nation-state had its own church.
- d. the pope was the head of a council that served at his discretion.
- e. men and women had equal status.
17. In the fourteenth century, agricultural laborers made up _____ percent of the population.
- a. 50 d. 75
- b. 40 e. 25
- c. 90
18. As a result of the Black Death:
- a. skilled artisans found little demand for their products.
- b. noble landowners gained increased control over serfs.
- c. women's status and rights increased.
- d. cities became ghost towns, never to return to their former glory.
- e. wages for farm laborers and artisans increased.
19. Which of the following groups gained new political power in the late Middle Ages?
- a. urban patricians
- b. merchant elites
- c. noble landowners
- d. trade guilds
- e. high-ranking clergy
20. One explanation for France's defeats in the first two phases of the Hundred Years' War is:
- a. France's relatively small population.
- b. France's relatively decentralized state.
- c. the absence of large urban centers in France.
- d. the unwillingness of French kings to spend money on large armies.
- e. popular opposition in France to the war.

The Document-Based Question (9-1) for this chapter can be found on page 1058.